

Historical.

The Greek Catholic Church.
The Greek Church, in regard to its organization is as old as the Roman, or Latin Church. For the first eight centuries the two churches

simulated in the doctrine of faith and the supremacy of the Roman pontiff. The Greek was known as the Eastern and the Latin as the Western Church. In the sixth century a controversy sprang up in regard to the procession of the Holy Ghost. The controversy continued until about the middle of the ninth century. Jealousy and ambition blended with it.

The Greek emperor got his back up and resented this conduct of the Pope. Photius convened an Ecumenical Council in which he excommunicated the Pope. In this Photius was supported by a whole thousand laymen and bishops. The bulk among these very beloved Christian brethren

The Greeks made several complaints against the Latins. They were angry that the Pope, making their church dependent on him, had taken away from them the independence that of old the Roman curia gave the Greeks great taste. About the middle of the eleventh century Michael Cerularius, patriarch of Constantinople, opposed the Latins. They were accused of heresy, of the Eucharist; *fasting on Saturday and observing Sabbath*. The Latins were openly charged with idolatry and with the worship of images. In reply to this Pope Leo IX. declared war against what he thought was the false doctrine of the Latins. He sent legates to depose the patriarch in the Church of Santa Sophia. There was the last shock to any attempted reconciliation between the two churches. The Latins and the Greeks have been insuperably divided. The Greek Catholic Church is divided into two classes.

Those who agree on all points of worship and doctrine with the Patriarch of Constantinople and entirely reject the supremacy of the Roman Pope.

2d. Those who adopt the doctrines and ceremonies of the Greek Church, and are independent of the Patriarch of Constantinople.

3d. Those who are still subject to the See of Rome, though not conforming in all points to the worship of that church.

The above very brief sketch refers to the Greek Catholic Church proper, which is founded on thirty-one theological, liberal and fastidious points more numerous than those of the Latin Church, and sets them in direct opposition to the ethics of Jesus.

Nathaniel. The principal tenets are—The repudiators of the baptismal union—they deny any such place as a story—they do not baptize children under years of age—they deny that the Church of is the true Catholic Mother Church—they say that the Holy Ghost, proceeds from the Father and the Son—They say that the form of used in the Roman Church is sufficient for bread and wine into the flesh, or body and blood of Jesus Christ; they insist that the sacrament should be administered to infants because it is a Divine institution, and the Latins are looked upon as heretics for not doing so. They say that the money is a union that may be legally dissolved.

they oppose the celebration of the solemnity instituted by the Roman Church and the principal fathers in honor of the Virgin Mary and the titles, and they despise the observance of a number of saint days which are of an ancient institution; they reject graven images and statues; they think that the sub-deaconry is a holy order; they think that a singular confession is a Divine precept;

insist that it is lawful to deceive an enemy, that it is no sin to injure and oppose him; that no necessity to make restitution of stolen goods fraudulently obtained. These are the liabilities of the main tenets of the Greek Catholic Church.

Passing Clouds Admit the Genuine Light.

If the book of Superintendent Kidd of common schools, for the city of New York, just issued

produced such a flurry among the different sectarians, what will the world come to when a more books are issued by spirit direction? Of the leading official sectarians had supposed that the coming of the spirit books would be as much public demonstration made now, after former years about the growth and progress of spiritualism. Nevertheless, its course is open. There never was more interest, in a private manifested in this city than at the present time. The interest of the spirit books is not only adding new converts to its ranks, while there is decided inquiry in relation to its workings. There are several public and private mediums in the

through whom the cause is steadily advancing and who, after a few weeks ago, a traveling mountebank, by the name of W. J. Mansfield, was endeavoring to make the people believe in some wonderful things, in the name of Mansfield's Spiritualism. Knowing that Dr. J. V. Mansfield, the renowned, and well known medium, had a wide celebrity among people who were susceptible to such things, thereby hoping to draw the unsuspecting victims.

On last evening, another pretended medium, who had been advertised to perform spiritual wonders, assuming the name of Cora Richmond, came to the true and genuine Spiritualists of this city, and, by the name of Cora Richmond, endeavored to keep away from all such clap-trap gatherings, and if our good Christian neighbors patronize such things, they are entertaining and get duped out of their money.

Some of our very best mediums for spirit materializations, have been in the past grossly slandered and misrepresented, even by some Spiritualists who ought to have known better, and in the list include the Blisses, Holmeses, Mr. Mott, of Memphis, Mo.; Mrs. Miller, of Memphis, Tenn.; Mrs. Anna Stewart, of Terre Haute, Ind. They have indicated all of these mediums from the suspicious heretofore aroused against them.

A few years ago, Victor H. Wadsworth, a public declaration, made in New York, which was full form materialization, and had the arrogance to state that when that time did arrive—when spirits in form did appear—she would let the world know that fact, as the secret was locked up in her bosom.

She undertook to squelch Mrs. Stewart by publishing her a fraud. To-day Mrs. Stewart stands at the top of the ladder, in her phase of mediumship, dispensing the blessings of spirit, intercourse to thousands of anxious people, while her defamer's name is seldom mentioned any more.

A short time ago, the Blissess narrowly escaped the prison, through a well-laid scheme of the enemies of Spiritualism. For the last two months Mrs. Bliss has been holding seances in this city, attended by all classes of people, and giving general satisfaction. As a lady and medium

stands high in the estimation of all who have c
in contact with her, and it is to be hoped she
be properly appreciated and patronized when
she may go, and receive some small recompens
the persecution and trials she has had to endur
the past. JOHN EDWARD
Washington, D. C.

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Mind and Matter.

In the second place, who are those "among us" who practice the theory that "the end justifies the means?" That theory is practiced by those who

Another sample of the practice of the theory that "the end justifies the means," is to be found in the instigation of the poor weak wife of Dr. Pike, who is an ignorant, deluded Catholic bigot, to incite her husband, by the most cruel falsehoods, to murder Stevens S. Jones, the fearless advocate of Spiritualism, and the dreaded foe of bigotry and

which he has been making, for the past year or more, to embarrass the "most important modern movement," by seeking to create false antagonisms among its supporters? This course on his part has gone on long enough, and must cease, and he find himself entirely outside of the temple of Modern Spiritualism and the door closed upon him. He told us, more than six months ago, that he was standing "on the threshold of our house," and that he was, in the words of the hymn which, he took previous good care, however, not to step any further at that time. Was that threatened movement, on his part, one of the means to reach the end which his rollicking and senseless Diakka friends induced him to pronounce "a profound lesson"? There is entirely to much profoundly and highly place aims about Mr. Davis' efforts to throw discredit on the spiritual movement, to exert any but evil effects upon that cause. Why will he not come down from his flight of fancy, to the plane of common sense, and practically work for the common good, and cease to think only of himself in connection with the spiritual movement. At least let him cease to deal in wholesale insinuations and utterances to the prejudice of those whose disinterested fidelity to Spiritualism he would go to well to emulate.

We deeply grieve to know that many of those who have been most prominent in teaching, and in reaching about Spiritualism have seemed only too anxious of following the repressive precedents which the open enemies of Spiritualism have set before them. To hear some of them speak, one might suppose that there is nothing but purity and love and peace and truthfulness to be found among the spirit hosts; to hear others we might justly suppose that it was the duty of all Spiritualists to conceal their knowledge of the good, spiritual and rational, from the ignorant and the wicked, and to control their influence; and at times to do violence to their consciences for their mutual injury and for their mutual good. It would be very nice and comforting indeed for those who think and act only for themselves, if they could cut loose from all their obligations, who they mistakenly regard as unnecessary to their welfare and happiness, and leave them to any fate; but it has been wisely ordained that the happiness of one must depend upon the welfare and happiness of all, whether in this life or in the next. This is the great lesson that Teachers of Spiritualism have been sent from above to teach, and it is the great principle which it is their duty to set headway against the selfishness which is the foundation of all our evil. We are not to be in our own organizations. We stated, when we set out, to publish MIND AND MATTER, that we were in search of truth, the whole truth, and nothing but the truth, and that we would not stop short of any statement. We very well knew that in the pursuit of that object we would have to encounter many a slandered and sanctified error and dispel many a cherished delusion; and that we would

lyn. He had no idea of setting aside the Bible, for it contained good things if one only knew how to get at them. He considered the whole story of Abraham and the sacrifice as a myth, a mere parable. It merely was intended to show the struggles of man to find out what is right, and then do it. The Pocasset tragedy is the legitimate result of the orthodox presentation of the Bible.

[We commend the above most startling disclosure to the attention of our readers. It points to evils that must be remedied if common sense is ever to become the foundation of science.]—En.

[illegible]

might suppose it was doubtful whether or
battery was positive or strong enough to serve
its mission.